west, the result of her labors has been the accumulation of a mass of valuable information.

But at many points the book fails to relate the facts which it presents to the currents of economic and political development in the United States. This is true in general as to the years after 1820, and in particular as to the decade 1850–1860. Strangely enough the West, which in the earlier chapters overshadows the East, in the latter part of the book is inadequately treated. The relation to transportation of the public lands (except in the case of the Illinois Central), the surplus revenue, the panic of 1837, the distribution of 1841, the proposed assumption of state debts, and the question of repudiation; Calhoun's effort to win the West in 1845; transportation as affected by the annexation of Texas and by the acquisition of territory from Mexico; the influence of the Santa Fé and the Oregon trails; the importance of the railroads of the old Northwest in their bearing on the election of 1860—for light on these topics the student must look elsewhere. The movement for a railroad to the Pacific, when the volume draws to a close, is still a "dream": though a chapter is taken from Haney on routes across the isthmus.

The volume is well indexed. There are five excellent maps, for which acknowledgment is made to the Department of Historical Research of the Carnegie Institution. The bibliography covers forty pages, but many titles are missing that one would expect to find. As a single example may be cited the *Catalogue of Books on Railway Economics* published in 1912 by the University of Chicago Press for the Bureau of Railway Economics.

ST. GEORGE L. SIOUSSAT.

The History of Mother Seton's Daughters: the Sisters of Charity of Cincinnati, Ohio, 1809–1917. By Sister MARY AGNES MCCANN, M.A. In two volumes. (New York: Longmans, Green, and Company. 1917. Pp. xxvii, 336; vii, 334. $5.00.)

WHAT strikes the reader of these volumes is the almost meticulous attention of the writer to historical exactitude. That she approached her task well prepared a mere glance at the comprehensive bibliography given in the first volume assures the reader, while historical sources—private journals, letters of prominent churchmen, community records, long-forgotten newspapers and periodicals—are quoted with a familiarity which comes of deep research. In fact the work is, rather than an historical narrative, a concatenation of reproduced historical sources, many of which are here published for the first time. This type of historical study has long been a desideratum among students of American church history. The subject, though not entirely new to readers familiar with the estimable works of De Barbary, McSweeny, Sadlier, Seton, and White, is here treated with a comprehensiveness and authentication of

facts that makes this the authoritative history of the American Daughters of Charity.

The work may be divided into two parts, which correspond to the two distinct periods of the history: Mother Seton's Daughters of Emmitsburg (1808–1851); and Mother Seton's Daughters of Cincinnati (1851–1870). Each period is the creation of a remarkable woman: Mother Seton and Mother Margret George respectively. Elizabeth Bayley Seton is without doubt the greatest Catholic and one of the few really great women of United States history. At a time when American institutions were in the moulding she labored through poverty and hardships against formidable opposition to impress the name of God deep on the heart of her people. The Revolution was a *fait accompli*; constitutional guarantees of political, economic, and religious freedom had opened our ports to European immigrants; the Catholic population, already considerable, was rapidly increasing; Baltimore was an archbishopric, New York and Boston bishoprics; colleges under Catholic auspices had been opened at Baltimore, Georgetown, and Emmitsburg; missionaries were following the settlers out into the great Middle West and South; Catholicity, which had come to the New World with the *Santa Maria,* was being gradually diffused throughout the length and breadth of the republic. The need of the moment was an organized, well-trained corps of religious female teachers for the conduct of elementary schools, particularly free schools for poor and dependent children. Isolated attempts to establish such schools had only served to emphasize this need. That many noble women there were, capable and ready for this work, those familiar with conditions realized, but the apparently insoluble difficulty was to find a leader competent to organize and direct such an institution. Broad vision, an intrepid spirit, deep Christian charity, and a keen sense of the practical would be required of this American Madame LaGras. An accidental meeting which occurred some time in 1806 between the Reverend Mr. Dubourg, a man of rare prudence and deep knowledge of human nature, and Elizabeth Bayley Seton, a young widow already burdened with the care of five children and a convert of only a few months to the Catholic Church, discovered both the leader and her director. The sequence of this meeting, the establishment of the American Daughters of Charity and of Catholic elementary schools in the United States, is the subject of this interesting history. Of unusual interest is the writer's account of the affiliation of the Emmitsburg mother-house with the French Sisters of Charity and the consequent establishment of the Cincinnati mother-house. Conclusive evidence is introduced to show that this act was not only beyond but positively contrary to the wishes of Mother Seton. Had it not been for the courageous resistance of Mother Margret George and her companions, Father Deluol's act of 1851 would have closed the history of the American Daughters of Charity. Emmitsburg passed into the hands of a foreign community, but on the banks of the Ohio Mother Seton's institute continued its work of benefaction.

The writer must have given much time and labor to the study of her subject, but unfortunately the arrangement and composition of her volumes show signs of haste. The divisions are not distinctly marked; the chronological order of events is frequently confused; and the style is at times wanting in that precision and objectivity which should characterize historical writings. The omission of many of the long newspaper quotations and school programmes which abound throughout the second volume would have contributed to the interest without destroying the completeness of the narrative. And though the reader finds the narration of many events extraneous to this work interesting, he cannot but wish that Sister Agnes had saved them for another volume which we hope some day she will publish, the History of Catholicity in the Middle West.

Early Life and Letters of General Thomas J. Jackson, "Stonewall Jackson". By his Nephew, THOMAS JACKSON ARNOLD. (New York: Fleming H. Revell Company. 1916. Pp. 379. $2.00.)

THOMAS JACKSON ARNOLD, author or editor of this book on General Jackson, is the nephew of the great Confederate commander. He was a favorite with the family at Lexington and even when Professor Jackson became one of the heroes of the war, personal relations were intimate. The letters that now find a place in our voluminous war literature were written to the author's mother, a devoted sister of Jackson, or to the editor himself. Other letters of value there are but few. These evidences of Jackson's growth and inner life are both enlightening and characteristic, although it must be said that they do not materially qualify the picture we have in Dabney's *Life and Campaigns* or Henderson's remarkable portrait of more recent years.

An opinion of Mexico written from the battle-field in 1847 shows a little of the feeling that persists to-day:

> As I believe that this country is destined to be reformed by ours, I think that probably I shall spend many years here and may possibly conclude (though I have not yet) to make my life more natural by sharing it with some amiable Señorita. . . . This country offers more inducements for me than the United States, inasmuch as there is more room for improvement in everything that is good and commendable. The term corruption expresses the state of this unfortunate people better than any other in the English language (p. 129).

It was a gay and "unregenerate" West Pointer that wrote of reforming Mexico and of taking unto himself a wife in a strange land. A more serious tone is struck a few years later in a letter to the same sister:

> The passage of Scripture from which I have derived sufficient support, whenever applied, is in the following words, "Acknowledge God in all thy ways, and He shall direct thy paths". What a comfort is